

THE LIBERATOR: PUBLISHED EVERY FRIDAY.  
W. Williams, General Agent.  
No. 25 CORNHILL.  
SINGING BOOK.  
A small lot of Singing Books, for sale at a low price, at the office of the Liberator, No. 25 Cornhill.  
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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, SEPTEMBER 24, 1841.

SELECTIONS.

A Trip to Pennsylvania.  
On a recent trip to Pennsylvania, for the purpose of visiting the friends of the Liberator, the following observations were made:  
On the morning of August 24th, I took the morning train for Philadelphia, and arrived at the city at 10 o'clock. I was met by a friend, and we proceeded to the residence of a friend, where we remained until the evening. I then proceeded to the residence of a friend, where we remained until the evening. I then proceeded to the residence of a friend, where we remained until the evening.

COMMUNICATIONS.

Testimony against a Pro-Slavery Church.  
Wm. L. Garrison:  
DEAR SIR—The following is an account of my testimony against a Pro-Slavery Church, given at the meeting of the Anti-Slavery Society, held at the residence of a friend, on the morning of August 24th, 1841.

STILLMAN LOTHROP.  
CAMPBLEDGE, July 15, 1841.  
RESPECTED BRETHREN:  
After mature reflection, I have come to the conclusion that duty to God, and duty to the church, require me to testify against a Pro-Slavery Church, and to withdraw from its communion.

THE FIRST STEP IN SLAVERY IS TO INVADE THE PRIVILEGES OF GOD, AND ASSUME THAT AUTHORITY OVER MAN WHICH BELONGS TO GOD ONLY—ROBBING HIM OF THE ONLY BEING ON EARTH WHICH HE HAS RESERVED FOR HIMSELF AS HIS PECULIAR TREASURE.

THE ABOVE STATEMENT I BELIEVE TO BE THE SUBSTANCE OF WHAT TOOK PLACE AT THE FIRST CHURCH MEETING, HELD AT THE RESIDENCE OF A FRIEND, ON THE MORNING OF AUGUST 24TH, 1841.

MR. STILLMAN LOTHROP:  
DEAR SIR—The letter presented by you to the Church-street Baptist Church, on the evening of the 30th July, was at the last regular meeting of said church for business (held on Thursday evening, Sept. 2) taken up for consideration. After a full and free discussion, the following preamble and resolutions were unanimously passed:

Resolved, That Stillman Lothrop be no longer a member of this church.  
A true copy of the records.  
Attest: S. G. BOWDLE, Clerk.

SELECTIONS.

1st. It would make an impression upon southern as well as northern members of Congress.  
2d. It would tend to create an enthusiasm among us, and we should, in our respective localities, do all we could to create a similar enthusiasm.

Yours respectfully,  
STILLMAN LOTHROP.  
To the Third Baptist Church, Charles-St. Boston.

THE THIRD BAPTIST CHURCH MET FOR BUSINESS, JULY 30, 1841: after reading the minutes of the last meeting, my letter was read to the church. After a considerable pause, two young men (strangers to me) addressed the church, and then the pastor, Mr. Lothrop, addressed the church.

THE THING IS EASILY DONE, IF THE EDITORS WILL ONLY GIVE IT AN ENDORSEMENT. SPEAK, THEN, IF YOU PLEASE, AND WE WILL ALL FOLLOW YOU.

Letter from Oberlin.  
OBERLIN, Aug. 4, 1841.  
DEAR BROTHER GARRISON:  
I wish for the privilege of saying a few words in your paper, in regard to subjects connected with the progress of the Kingdom of Christ in the world.

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AGENTS.  
MAINE.—A. Soule, Bath.  
NEW-HAMPSHIRE.—N. P. Rogers, Concord; Will. H. Wilson, Dover; Leonard Chase, Milford.  
VERMONT.—John Bennett, Woodstock; Rowland T. Robinson, North Ferrisburgh.  
MASSACHUSETTS.—Moses Emery, West Newbury; C. Whipple, Newburyport; Isaac Stearns, Manchester; Luther Boutwell, Groton; W. E. Wilder, Fitchburg; T. E. Briggs, Princeton; George O. Hammond, Haverhill; W. & S. E. Ives, Salem; Daniel G. Holmes, Lowell; Josiah V. Marshall, Dorchester and vicinity; Richard C. French, Fall River; J. B. Sanderson, New Bedford; Wm. L. Anderson, Haverhill; Isaac A. Smith, Andover; Elias Richards, Hingham; Edward Earle, Worcester; Wm. C. Stone, Watertown; A. Boase, Centerville; Israel Perkins, Lynn; E. Bird, Taunton; B. Freeman, Braintree; R. F. Wolkoff, Dennis; George O. Hammond, Haverhill; Joseph Brown, Andover; Joseph L. Noyes, Georgetown; John Clement, Townsend.  
[For a continuation of this list, see the last page, last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 560.

The addresses of friend Douglas have been well received; and coming as they did from one who has felt the cruel lash, cannot fail to do for the anti-slavery cause, just what the reasoner alone is doing for temperance—an immense good. To those who know friend Collins, it is perhaps unnecessary to say, that his whole soul is in the work in which he is engaged; and it is believed that even his best friends do not sufficiently appreciate his invaluable services.

Yours for the truth and the right,  
SAMUEL DYER.

ABINGTON, Sept. 8, 1841.  
Agreeably to previous notice, the Abington Anti-Slavery Society held a quarterly meeting at the Town House, on Saturday, Sept. 4, at 2 o'clock, P. M.

Resolved, That this Society feel greatly encouraged, in view of the rapid progress the anti-slavery principles have made, and are still making upon the public mind, and pledges itself to labor with more zeal and efficiency to bring about the immediate and entire abolition of slavery.

Proceedings in West Newbury.  
WEST NEWBURY, Sept. 6, 1841.  
BR. GARRISON:  
Agreeably to a vote passed at the annual meeting of the West Newbury Anti-Slavery Society, the following preamble and resolutions, offered by A. J. Jacques, at the last quarterly meeting, and subsequently unanimously adopted, are now offered for publication in the Liberator:

Resolved, That we regard slavery as destructive to the peace, prosperity and liberties of these United States, by 'reducing men to property,' and 'by sinking immortality into merchandise;' and whereas, we believe it is a sin against God, a violation of the most sacred rights of man, and a degradation to the colored man, and a dishonour to our country; and whereas, we believe it practicable, by appeals to the moral principles and interests of the people, to awaken public sentiment throughout the nation, which will result in its entire abolition, and a general emancipation; and whereas, it is duty we owe to the oppressed, and to our country; and to justice and to God, to do every thing in our power to bring about its extinction; therefore,

Resolved, That in view of the glorious results already brought about by discussing the subject of slavery, we will not cease to agitate it, so long as our country is a slave land, and the blood of the colored man, and placing him on an equality with his brother.

Resolved, That we are solely dependant on the blessing of God, and the guidance of His Spirit, for the success of our enterprise.

Resolved, That on the anti-slavery platform, we will extend the right hand of fellowship to every human being, whether they be Jew or Gentile, Christian or infidel, male or female, a believer that human government is of divine approval, or a non-resistor.



question, as much as the discussing of intemperance, idolatry, or Sabbath-breaking, and, consequently, moral measures the only ones to be relied upon as a remedy for the evil; therefore,

Resolved, That those who engage in the fearless, humble and persevering advocacy of injured humanity, and in ministering to Christ's hungry, thirsty, naked, sick and in prison, in the person of the perishing slave, are entitled in the most purely benevolent enterprise of the age, and will, under God, succeed.

Resolved, That those ministers and Christians, of whatever denomination, who refuse to use such means faithfully, and in the spirit of anti-slavery's original platform, do countenance the horrible system of slavery; and are, in their Christian professions, cannot succeed in their professed benevolent enterprises, and give lamentable evidence that their interest in them is merely selfish, formal and hypocritical.

R. BROWN, Jr. President.

A. P. JACQUES, Secretary.

¶ We desire it to be understood, that if there be any incorrect statement or personal injustice done in the following communication, our columns are open to a reply.—Ed. Lib.

#### Convention of the American Reform Board of Disfranchised Commissioners.

Mr. Evanson, Secretary, in session to report the following notice of the interesting proceedings of the above Convention, now in session in Zion Methodist Church, corner of Church and Second-streets, New-York.

The proceedings are of an interesting character, and will do great good. I have only room for a synopsis.

During last evening's session, the following resolution was discussed:

Resolved, That the principles and measures of the American Reform Board of Disfranchised Commissioners, commend themselves to the confidence and support of every member, who has the duty of the destiny of the perishing slave of the South.

D. Ruggles hoped that the resolution would pass. He said, these principles and measures commend themselves to the active support of every enfranchised and peeling brother and sister, because they are principles and measures of reform. Notwithstanding the trials which have been met, and sacrifices made, in our cause, by the advocates of immediate and universal emancipation, in America and Great Britain, we have no right to hope to be emancipated from thralldom, until we honestly resolve to be free. We must remember that while our fellow-countrymen of the south are slaves, individuals, we of the north are slaves to the community, and ever will be so, until we rise, and by the help of Him who governs the destiny of nations, go forward, and, like the reformed inhabitants, ourselves strike for reform—individual, general, and radical reform, in every manifestation of society.

As Mr. R. uttered the last sentence, Thomas Downing, George Downing, George White, and George Gibbons of Philadelphia, and Wm. Waugh, each claimed the floor, and insisted on being heard, in opposition to the resolution, and Mr. R.'s remarks—contrary to the rules of the Convention.

Thomas Van Rensselaer rose, and addressed the meeting on a point of order. He was followed by W. P. Powell, and T. Jennings; but the excitement and disorder prevailed, until the meeting adjourned by the adoption of the following resolution:

Resolved, That this Convention adjourn until to-morrow morning, at 10 o'clock, in consequence of the riotous conduct of certain members.

On the following Thursday morning, 10th inst. 10 o'clock, the Convention met, Wm. P. Powell in the chair. After prayer, by Rev. Mr. Eato, the minutes of last evening's session were read, and the resolution which was then under discussion, was again called up for consideration.

Mr. Ruggles obtained the floor, and said—Mr. President, I am ashamed of my own conduct, and the conduct of the members of this Convention, for the attention we gave to the persons who assembled here last night to break up our meeting. I ought not to have yielded the floor, but the leader claimed to be the 'guardian of the colored people,' who may be excused for the course we took. The truth contained in the resolution is verified by the course of our opponents. Who that witnessed the scene of last evening, and reflects, can deny, that without radical reform, our cause cannot succeed? Sir, do you know the fact that white persons as a class, have no confidence in colored persons as a class; for the obvious reason, we have no confidence in ourselves. While every man's hand is against us, our every hand is against each other. I speak plainly, because truth will set us free. Are we not guilty of cherishing to an alarming extent, the sin of sectarian, geographical, and complexional proscription? The spiritual abroad is this: Is that brother a Methodist? He is not of us. A Baptist? He is not of us. A Presbyterian? He is not of us. An Episcopalian? He is not of us. A Roman Catholic? He is not of us. Does he live above his creed, and enjoy the religion of the heart? He is of Belzebub.

Again, Is that brother from the east? He is not of us. From the west? He is not of us. From the north? He is not of us. From the south? He is not of us. From the middle? He is not of us. Is he a foreigner? He can never be of us. But, forsooth, is that brother of a dark complexion? He is of no nation. Is he of a light complexion? He is of no nation. Such, sir, are the visible lines of distinction, marked by slavery for us to follow. If we hope for redemption from our present condition, we must reject, turn, and turn in the hallowed cause of reform.

The resolution passed. G. H. New-York, Sept. 20, 1841.

#### Parker Pillsbury.

A communication from Danvers, (New Mills,) signed 'One of the School House Gang,' was lately published in the Christian Freeman, eulogizing in strong terms the anti-slavery character of two clergymen, (Messrs. Avery and Davis,) and denouncing in equally strong terms our faithful conductor Parker Pillsbury, for certain things said and done by him during his visit to Danvers. In reply to this, we have received a communication from that place, and have met with a severe reproof upon the writer the Freeman; but we deem it necessary to publish only that part of it which vindicates the course pursued by our bro. Pillsbury at Danvers, and which censure the lukewarm character of the Christian Freeman in the anti-slavery cause.—Ed. Lib.

¶ But, brother Pillsbury mistakes the disposition of abolitionists, if he supposes they will suffer him to dictate to them their duty in relation to matters of this character? So says the writer in the Freeman. Any one, not knowing the facts in the case, would very naturally infer, that the gentleman alluded to came here to dictate to the people what they must do, or what they must not do. But those who know Mr. Pillsbury, and his course, will be surprised to find that he came here to dictate to no man, or body of men, in reference to their duty, but simply in a brief, pertinent, but pungent speech, maintained the resolution, that all who were not active abolitionists ought not to be regarded as Christians, or as possessing common humanity; and showed to the audience what he considered to be the duty of every abolitionist; leaving them to judge for themselves, and to act according to their pleasure. Now, every discerning person will see, at once, that the writer in the Freeman is either remarkably 'dull of apprehension,' or that his intention is to misrepresent Mr. Pillsbury, in order to cripple the influence which he is exerting in behalf of the despised victim of oppression. If such is the fact, which I have no reason to doubt, it is unworthy of any man, especially one professing such love for the cause. No doubt the communication tallies very well with the editor's views on the subject, whose time-serving man-pleasing disposition would not have allowed him to publish a sarcastic eulogy on that indefatigable enemy to the slave, the 'editor of the Trumpet,' if he had seen the manuscript previous to its publication; and whose lack of editorial on the subject of human rights shows as pretty conclusively, how little he feels for the cause of God and humanity.

The advice of the writer in the Freeman is very well; but would it be well for him to set the example—to practice as well as preach? To treat his brethren with the courtesy of life? Let him think over a moment the events of his past life, and ask himself the question—'Have I been wise as a serpent and harmless as a dove?' Have I strictly abided by the golden rule of the Saviour, 'Whatsoever ye would that men should do to you, do ye also unto them?' ONE OF THE OLD SCHOOL.

Danvers, New Mills, Sept. 1841.

#### SELECTIONS.

From the Philanthropist.

##### Reign of Terror again in Cincinnati.

Cost down—but not destroyed, we are again at our post. Another reign of terror in Cincinnati! For the third time, the press of the Philanthropist has been broken in pieces. Scenes have been enacted lately in this city which place it in rank beside Vicksburg and Alton. The riots of '36 are not to be compared, for atrocity, with the tumults and anarchy which, for several days, prevailed among us.

[After copying the various accounts of the riot that appeared in the Cincinnati papers, the Philanthropist proceeds—]

Thus far the city papers, from which it appears evident.

1st. That the mob against the negroes on Friday night was unprovoked, and that these acted strictly on the defensive.

2. That the Mayor and police are chargeable with neglecting to provide for the peace of the city, and that throughout, infidelity has marked their movements.

3. That abolitionists, in all these riots, were entirely guiltless of giving any provocation.

4. That the citizens of another State were among the principal, if not the principal offenders.

5. That from Friday night till Sunday morning, the mob had indulged in every kind of lawlessness, and putting the property and lives of orderly citizens in peril.

6. That no efficient organization to put down the mob took place, till the arrival and action of Governor Corwin.

7. That our press, Barnett's property, and houses of colored people, were destroyed, while the mayor and police, sheriff and military, were on foot—thats no guard was posted where it was well known the chief attack would be made—and that by some—miraculous change, shall we call it? mayor, police, sheriff, military, were out of the way, when the mischief was done.

8. That the responsibility of the riot, in its entirety, was done, until the mob had accomplished a large part of their business.

We have something in addition to say. We regard the mayor as false to his trust; whether from cowardice, infidelity, or design, he must answer to God. Commanded to defend the city, he has immediately resigned. As for the military, we do not say that they were mobocrats in uniform, but we do say that, excepting, perhaps, one or two companies, they have given fair ground for suspicion that their sympathies were, for the most part, with the mob. Indeed, in some cases they were openly expressed.

There is no use in disguising these things. The constituted authorities of this city, and the chosen executives of their will, have either subjected themselves to the imputation of infidelity, or they did not greatly care to put down the mob, till it had put down abolitionism. Why is it that our newspapers will not speak out on this subject? The only way to kill raciality, is to expose it, and expose it too, by name. The following circumstance, which we give upon the authority of a young gentleman who was an eye-witness, will show off one company in their proper colors.

As the rioters were about to break up a portion of the rioters, who were collected in front of the office of the Mayor, with Capt. Brough at their head, were stationed in the alley, one half of the company at each end. After a little while, Capt. Brough, who was with the detachment of the company next to Main street, collected the whole in front of the office, where were several individuals of the mob, with lighted candles and sledge-hammers. A conversation ensued between these and the Riflemen, when several of the soldiers declared their determination not to interfere in the work of destruction, only begging the mob to desist, for a few minutes. The mob remained quiet, Capt. Brough marched his company out of the alley into Walnut-street; but had scarcely done so, when the mob entered the office with the candles and sledge-hammers, to complete their work. Now, if this be false, Capt. Brough can prove it. If true, it shows the ardent his zeal to put down mob-violence. Our informant has given his statement in writing. Another soldier, on going home, and being asked what the mob had done, was overheard to say, 'Done what they ought to have done long ago—pulled down the abolition press and thrown it into the river.' 'Well, what did the soldiers do?' 'Looked on, pleased enough, and gave the answer. We wish we had the name of this individual; it should be given to the public.

It was the intention of the mob, after the destruction of property, to assail the persons of prominent abolitionists. This, too, we know, from those who were within hearing of their lusty conversations. The house and person of the editor would have been attacked, but they were assured he had for months been accustomed to lodge in the country. A portion of them marched to his house, but made no assault. Mr. Donaldson's store was threatened, and a detachment of the mob had proceeded as far as Main and 2d, with the intention of attacking it, when something occurred to change their purpose. As to the intention of personal violence, there is no doubt. Had it not been for the timely arrival of Gov. Corwin, and his efficient superintendence, it would have been carried into execution. The mob had the mob been emboldened before his arrival, that they were menacing the houses of several of our leading citizens who had given shelter to colored people, and even suggesting an attack on Lane Seminary.

The manner in which the poor colored people were treated on Saturday night, was a disgrace to our hands, sometimes composed of mere boys with clubs, and other weapons, went all over the city, instituting inquisitorial searches, demanding the persons of colored servants, and driving them off like brutes to the negro quarters, as they were called.

The object, it is said, was protection. The real object was to put the negroes up together, that they might be disarmed, and placed at the mercy of the mob, and of the slave-hunter. A slaveholder, who is told, living in Cincinnati, and belonging to the Methodist Episcopal church, was busied among others, on Saturday, hunting in the pen for a few slaves lost some time since. He was really taken up, and sufficiently, we give his name to the public.

The meeting on Saturday turned out, in truth, a mob-meeting. We speak in plain terms. True, the mayor presided—Edward Woodruff, too, a law-abiding citizen, was principal speaker. But, the few citizens there who really wished to maintain the law, were subjugated by the mob. J. W. Platt was the moving spirit of the scene. In a speech preliminary to the organization of the meeting, he took good care to denounce the abolitionists in most inflammatory terms, and expressed the opinion that it was his duty to put the negroes up together, and to maintain the law. Seeing some abolitionists present, he remarked that he had in his eye some of these red Simon Pures, and wondered they had the audacity to appear in such a meeting. Considering the materials of which that meeting was composed, such a speech was a vile insinuation. The meeting succeeded in having a committee of five gentlemen appointed, of which he was chairman, and the resolutions reported are his offspring, it is presumed. But, we give the report of the meeting, which was stuck up in handbills all over the city, and was in fact a sufficient card, signed by the mayor, and countersigned by Edward Woodruff, and D. Platt, for the action of the mob in the evening. We submit the report.

#### CITIZENS' MEETING.

In consequence of recent disturbances of the public peace, the Mayor of the city, by proclamation, convened the citizens of Cincinnati at the Court House on Saturday, 4th of September, at 10 o'clock, A. M.

Resolved, That the citizens of Cincinnati are appointed to meet on Sunday, 5th inst., at 10 o'clock, A. M., at the Court House, to consider the resolutions of the meeting of the 4th inst.

J. W. Platt, J. C. Avery, R. A. Madison, J. C. Vaughn, W. D. Davis, J. D. Toney, James Reed, Jas. Gordin, N. W. Thomas.

During the absence of the committee, Samuel M. Hart addressed the meeting, and concluded by moving that the citizens of Cincinnati will place themselves under the orders of John C. Avery, Sheriff of Hamilton County, as a posse comitatus, for the purpose of preserving the peace of the city, and to sustain the majesty of the law—which was unanimously adopted. The Hon. N. C. Reed, and others, addressed the meeting on the questions under consideration. The committee returned and reported the following resolutions:

Resolved, That the observance of the law is necessary to the well-being of every community.

Resolved, That whereas the city of Cincinnati has been much excited by recent outrages said to have been committed by negroes on the persons of two white ladies, therefore the proper steps be taken to place such offenders within reach of the law, committed to jail for examination.

Resolved, However much we may be opposed to

abolitionism, that we can countenance no mob, and that we call upon the civil authorities to exert their power to stay all violence, pledging ourselves to sustain them in such efforts.

Resolved, That the township trustees proceed immediately to execute the law of 1837, requiring negroes as bondsmen to give bonds to the township.

Resolved, That we will abide by the law, disclaiming all violence, but carrying it out to the letter, until our citizens are relieved of the effect of modern anarchy—and our southern brethren may be assured that this is no idle word, but will be carried out in good faith.

Resolved, That every negro who escapes from his master and comes within our borders, shall be delivered up under the orders of the Congress forthwith.

Resolved, That the civil authorities, headed by the Mayor and Sheriff of the County, proceed at once to the dwellings of the blacks, and disarm them of all offensive weapons—and that vigorous search be made for any and all offenders against the law of the State and of the country, and that all offenders be at once proceeded against in the manner provided by law.

Resolved, That the city authorities be requested to establish a strong and sufficient patrol to protect the persons and property of the citizens, and to the existence of the present excitement, and until they give the bonds required by the act of 1837, or leave the city.

Resolved, That we view with abhorrence the proceedings of the abolitionists in our city, and that we time to time, to our treasury, are obtained in a proper manner, and given from proper motives. At least, the principle is not to be admitted, that the Board must examine into the motives which influence those who sustain its operations, or into the origin of the funds which are contributed in furtherance of its objects. Such a principle would be highly injurious in its character, and altogether impracticable in its operation.

In regard to the particular object of the memorialists, that of obtaining a formal expression of the views and feelings of the Board respecting slavery, your committee do not think such a measure called for, or that it would be right and expedient. It is indeed perfectly evident that this Board of Commissioners for Foreign Missions can sustain no relation to slavery, which implies approbation of the system, and as a Board, can have no connection or sympathy with it. And, on the other hand, it is equally evident, that the Board is expected to pass resolutions or adopt measures, against this system, more than against other specific forms of evil, existing in the community. For we are met at once with the question, why we should express and proclaim our opinion in regard to one particular evil, in distinction from others, which are equally obvious and prevalent?

We beg leave to say again, we do not entertain a high respect for those ministers of Christ, who have addressed us on the subject now under consideration. The spirit which pervades the communication cannot but excite within us feelings of love and sympathy towards them. It is our earnest desire and hope that this Board may give them entire satisfaction, and enjoy their entire confidence. And we cannot doubt the continuance of their benevolent efforts and their fervent prayers in behalf of that precious and glorious object, the conversion of the world, which they and we are united in seeking. And we will only add an affectionate request to those beloved brethren, and all our fellow-laborers, that they would keep in mind the great and only object of this Missionary Board, together with the untold labors, the perplexing cares, the burdens, difficulties and anxieties, which fall to the share of those who are called to perform the executive business of the Board, and to direct its vast concerns at home and abroad. Let them join with us in thanking the God of missions for the unexpected and wonderful manner in which he has interposed to prosper our labors. Let them join with us also in exhorting the Board to avoid what is its simple object, and to declare that the Board do not feel called on to express any opinion, for or against the subject of slavery, and this was the current of the report from beginning to end.

Rev. Dr. GREENE hoped the report would be adopted as it is. No one could object to the words they expressed the sentiments of all reasonable men. He had his own feelings, strong and decided on the abstract subject, but as a member of the Board, he had no right to touch it.

Rev. Dr. WOODS said that he would for himself have preferred to omit the paragraphs to which exceptions had been taken. (They were the paragraphs beginning 'there are indeed,' &c., and 'in regard to the &c.'). But it must be remembered that these memorialists are worthy men, representing a very respectable portion of men in New England; they are not mere fanatics, but men of high and noble feelings, who can be satisfied with a fair exhibition of the views of the Board. To prevent a schism in New England, which would deprive this Board of a large share of its contributions, he hoped the report would be permitted to stand.

Rev. Dr. WOODS thought it would be a misapprehension of the report, if it were taken to represent a declaration that the Board do not feel called on to express any opinion, for or against the subject of slavery, and this was the current of the report from beginning to end.

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It is in our power to give full details of the disgusting and bloody outrage we have briefly stated, and upon the person of the negro woman. We have foreborne, because we are sensible that the more recital of such an atrocious villainy must strike every man in our city with a loathing too strong for words to express. All comment is unnecessary, for no one can take but one view of the transaction.

Many of our noble, respectable citizens protected negroes on Saturday morning, from the unauthorized bands who paraded the streets, to carry them off. It was natural they should do so; and we have heard it frequently expressed that many of the negroes who were taken off were infinitely more respectable than those who took them away.

As it was to be expected, the citizens of Covington and Fulton have expressed strong indignation against the charge that Kentuckians were generally engaged in the mob. They admit that some few of their people came over to take a part, but the notion of fastening such a transaction upon the high-minded, honorable men of Kentucky, is a ridiculous even to notice at all. There are evil-disposed persons in Kentucky that would degrade themselves so low as to destroy property, and set the law at defiance, may be possible, but we have such citizens among us.

Nothing can justify a mob, and it is monstrous who attempts to justify it, whether they be white or black. We have not the slightest sympathy with any person who takes part in a mob, no matter what the object of that mob is. This Union rests upon principles, and mobs are in direct violation of them; therefore every patriot, every good citizen, no matter of what party, color, or standing must, if he take the name of American, put down at once, every shadow of attempt at a mob. We shall state the commitments, as soon as we get them.

Prudence.</







## NON-RESISTANCE

Be a straight and treacherous pass.

'I have just been informed, on the most undoubted authority, that the captain of the brig Boladar

tion of stimulating frictions. We mention this case for the purpose of stating—what is perhaps not known by every one—that insects may be removed from the ear by the above method, filling it with oil; and as intense suffering—a few causes producing greater—might be endured before a physician could be obtained, every one should be acquainted with this simple remedy. Attempts to remove the insect with an instrument, would probably fail, or injure the delicate lining of the ear, or kill the bug, and thus increase the difficulty. It cannot breathe through the oil, and hu-

ment that attracts my attention; for my thoughts and affections are fixed on my eternal home, where I shall arrive after crossing the bridge, in case I am faithful. Now, my fee was not a debt due, for if each one had a right view of the subject, they all would feel as being strangers, pilgrims and sojourners, seeking the same home as myself. But this seems not to be the case; but here on the bridge there appears to be all kinds of fightings, quarrels and contentions about the ownership, offices, titles and positions. Nevertheless, every faithful Christian

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 H. C. Howell, *Pittsburg*;—M. Preston, *West Grove*;—  
 H. C. Howell, *Johnstown*;—Thomas Peart, *East*;—  
 H. C. Howell, *Harrisburg*;—Russell, *Russellville*;—  
 H. C. Howell, *Johnstown*;—Rev. C. A. B. *Johnstown*.  
**PA.**—John Cox, *Homerton*;—Rev. C. A. B. *Johnstown*.  
**PA.**—Eric Co., *James M. Kim, Philadelphia*;—  
**PA.**—James Boyle, *Cincinnati*;—Charles *Altoona*.  
**PA.**—Dr. J. Harvey, *Harrisburg*;—Altoona *Altoona*.  
**PA.**—Roseville, *William Hills, Oberlin*;—  
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FROM THE POST MASTER GENERAL.

*Remittances by Mail.*—'A Postmaster may endorse in a letter to the publisher of a newspaper, the subscription of a third person, and transmit it written by himself.'

Agents who remit money should always send it by express to be credited.